

LOW LEVEL OF THE SOUTHERN RAILWAY

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To the Editor of the Herald.
SIR,—I observe that the effect of the recent floods is drawing the attention of the public to the low level of the Southern Railway, which exposes it to the violence of their waters, causing great expense in repairs and inconvenient stoppages to the traffic.

Will you allow me, in justice to myself, to point out, through the medium of your paper, that the line I proposed and surveyed to Goulburn (which was so ungraciously rejected) traversed the top of the range which divides the waters that descend to Liverpool and Campbelltown from those that fall towards Parramatta and Prospect—keeping the highest land, out of the reach of any flood, avoiding the crossing of flooded creeks, and the expense of numerous bridges.

I selected this route expressly to avoid the inconvenience that must ever attend a rail way passing over low flooded lands in this country, and because it possessed other great advantages as a trunk line to the Southern and Western States.

This is one of the evils the public are reaping from a subject of so much importance not having been properly investigated before the work was commenced, which it may be recollected I strongly urged; and proposed carrying a section of the country, showing the great difficulties we had to contend with, to England, and America, for the purpose of ascertaining the best mode of overcoming them.

I am, Sir, yours, &c.,

THOMAS WOORE,
Pomeroy, Goulburn, 2nd August.

"HOW THE CITY FIRES ARE KINDLED."
To the Editor of the Herald.

SIR,—Allow me to remark that there is a reckless waste going on in your city by housemaids, who positively destroy our leaves from books, pamphlets, and all loose documents within their reach, for the purpose of kindling the room fires in the morning. Many families are unconsciously losing valuable records by this thoughtless destruction, and if their attention can be drawn to the fact, much good may

Some of the housemaids, when accused of burning missing papers, affect the utmost concern and are hesitatingly doing nothing done so far as they are but one way of breaking through their entire disregard to principle when a fire will suit their turn, and that is by leaving no books or papers within the housemaid's reach.

It is to be regretted that there are not industrial establishments in Sydney as in London, for the supply of combustible fire-kindling materials. Our forests abound with trees affording excellent bark for that purpose, which could be pressed in a similar manner as hay is, and be easily brought to town by water or rail. Such an establishment would return water fifty per cent; fuel and emulsion.

3d August,

I am, Sir, yours, &c., &c.
A. BUSHMAN.

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THE COMET'S ORBIT.
To the Editor of the Herald.

Sir,—I send you herewith my latest, and probably final, determination of the elements of the comet's orbit. They cannot, of course, be regarded as strictly accurate, in consequence partly of the defective character of the instrument employed, and still more of the small number of observations, and limited portion of the orbit over which they extend.

It would be useless to attempt any determination of perihelion or elliptic elements.

In addition, to the determinations of position

already published, I obtained good sets of observations on the 28th and 30th of July; those made on the 30th are not available for present use, as the star of comparison is not in any modern catalogue, and cannot be observed on the meridian for many months to come.

The result of the observations on the 28th is as follows:—

Solar mean time,	1897-571	Declination,	28°-56.8
Right ascension,	10h-57m-11s		

I fear there is no prospect of any more observations being made.

Elements.		
Perihelion passage, June	.....	1897-65 Greenwitch w. time
Perihelion distance	.....	0.79429
Inclination of orbit	.....	79-45-43
Longitude of ascending node	.....	127-27-38
Longitude of perihelion	.....	127-27-38

W. SCOTT.

Observatory, Sydney, August 6th.

To the Editor of the Herald.

Sir,—Believing, as I do, that the following brief extract will be read with much attention and deep

It is part of a published sermon, preached early in the present year by Dr. William Hanna, son-in-law of Dr. Chalmers, and editor of his paper, the *Christian*.

of Dr. Cassinides, and editor of his works, also editor of the *North British Review*, and colleague of the celebrated Dr. Guthrie, of Edinburgh.

I am, yours, &c.,

ROBERT BLAIR.

From the Weekly Express.

The monthly meeting of the Presbytery of Dundee was held on Wednesday last—the Rev. Mr. Mowat, of Luff, moderator. The ordinary business being over,

The Rev. W. Wilson said: Perhaps the Presbytery will allow me this opportunity of directing attention to a subject which concerns the Church at large more than this particular Presbytery.

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THE CALIFORNIA SILVER.—The *Louisville Journal* of 23rd May says:—"We have additional intelligence concerning the new discoveries of silver, though the *Alta California* doubts whether, so far as local business is concerned, there has yet been any direct benefit. Up to the present time, it is estimated that near 1,500,000 dollars has been withdrawn from local circulation to the mining regions, causing embarrassment in mercantile classes. Lest the mining fever

It may be set down as a fixed proposition that, if the mineral district is confined to the locality already explored, the time has passed for new emigrants to come, without capital, to benefit themselves. While, on the other hand, the slope is as rich in gold and silver as it is said to be, and the abundance of water year after year will not suffice to develop it, there is room enough, in such an event, for all who will go thither, and there is not the slightest necessity for haste. The same paper anticipates the time when the completion of railways from the interior to tide-water, providing facilities for the transportation of auriferous

quarts, shall create a large export trade, and so make a profitable return-freight for our empty clippers, but expresses apprehension lest this new branch of commerce shall be engrossed by English merchants, who are already in the field. Upon this point we extract the following:—"The effect of the Washoe silver ore on our commerce is a subject to which our merchants and shipowners should give early and earnest attention. We have heretofore expressed our ideas of its possible influence in our exchanges and East Indian trade alone, without any notice of its probable effect

on our local commerce. The present power of coinage in our mint, is not all commensurate with the draft which may soon be made on its resources, and we question whether our smelting facilities are sufficiently abundant and economical to meet the calls of the Washoe miners through the coming season, if one-tenth of the oft-told richness of the silver deposits be proved true by the working. If this silver ore can be smelted here, and the coal or bars shipped westward

in payment of our India trade, our people, our merchants, and our country will reap the whole benefit of this most valuable production. But if the mint arrangements forbid exchange, and our selling be expensive, the ore may be shipped to other lands; and as England affords the best facilities in metallurgical works, and her capitalists have the most ability to make advances on the shipment, English houses will most likely receive it, benefit, and English ships the profit. As our facilities of internal communication increase, the quartz of small

gold product will be shipped abroad for smelting. The time will come when our low-priced ores will be home freight and ballast. Ships may then load at Liverpool or London for New York, take in a cargo for California, and return to English ports with the quartz rock and ore, that high-priced labour and defective machinery forbid our working here. This is the secret of the British desire to get a share in the California trade, and that desire will be heightened by the known value and amount of the Washoe ores."

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THE CHAETMAN then said the object of the meeting they were well aware was to do away with the institution of Sunday baking. Secondly, to shorten the hours of daily labour to which the baker was at present confined. They all knew the work of the journeyman was commenced early in the morning. It ought to leave him more time for his family. He had seen many things, he did not believe that a more degraded race, though a hardworking race, existed than the journeyman bakers. Objections had been raised to the prohibition of Sunday baking, on account that it would deprive the families of the bread which experience led him to believe that not one in ten who had their dinners baked attended church at all. There were, he supposed, about one hundred men employed in baking dinners on Sunday, and these might be divided into families, he thought, so that not more than 300 of these families were attending places of worship. But even if so the Sabbath was made up as much for the journeyman baker as the rich man, who could go to church. He had seen a little pamphlet, containing a narrative of a remonstrance from a gentleman, because his pie had been delayed beyond its time. The baker's boy's reply was, I could not bring it sooner. I know that that is going to be a fact, as I can. The fact is, that their wives and their children ceased to countenance Sunday bakings for evermore. He could also say from experience that the profits of these Sunday bakings were very small, while the hardship was very great indeed. The sympathy of the citizens with the operative bakers, should be shown in accordance with the story of the two parrots, which sat on neighbouring perches. One screamed out, "I see you, I see you," and the other answered, "I don't care for you." He had taken the chair that evening with a list of deep sympathy in the cause of the journeyman bakers, and he was rejoiced to find that he was met by so many influential gentlemen, and so numerous a meeting. He would now call on Mr. Plunkett to move the first resolution.

to-morrow; they would then know from experience that their interests would not be forwarded by night-bakers knowing. He knew well, and the master-bakers knew, that if the night-bakers were to be so faithfully and zealously he could do as much in ten hours as he could under the present system in sixteen. It was impossible, under such a system, that the night-bakers could be so industrious. He had therefore much pleasure in the introduction of the resolution. The cause which they had met to consider required no statistics in order that he might convince them that it was a bad system, and that being compelled to work beyond the ordinary period, was the most likely and certain means of destroying the stamina of the constitution. (Hear, hear.) Such they found to have been the case in England. He had seen the countenances of the night-bakers dried of consumption. (Hear, hear.) It was a most frightful sight. Whether the same rate existed here he knew not, but he had been informed by the night-bakers themselves that they suffered from chest complaints, and that, in consequence of their labour, the thing was preposterous—that a man should be obliged to work, not twelve, but eighteen, and in some cases twenty-four, hours in the day, as he would be obliged to, in many cases. (Hear, hear.) He could only say that, if the same rate existed here, it would cause a certain destruction of health, and the frame of man could not endure it: it became weakened, and if the individual refused to side with the system favourable to consumption, he would be obliged to leave the country, and so to forsake him. At any rate, if he were not attacked by disease, the individual would probably sink into a state of decrepitude, an incumbrance to his family, and to society at large. He was, therefore, deeply interested in this question, and he had no doubt that the same case was laid before the public, it would meet with universal acquiescence. (Hear, hear.) It had been

The resolution was then put and carried. The CHAIRMAN then called on the Rev. Dr. Ross K. Macdonald, who said that he was glad to have had the honour to move might appear somewhat diverse from that which preceded it, but on examination it would be found to harmonise with it. It was to the same effect, and was in fact the reverse, and contrary to the Commandments of God, and the law of the land, degrading to the men, preventing their attending religious duties, and otherwise causing numerous evils, should be rejected. Before he proceeded to the second part in the proceedings, he was evening he had enquired particularly of the secretary, what were the motives which influenced the originators and supporters of this movement. He said that he had ascertained that whether it sprang from a sincere desire to serve the Lord on the Sabbath day, as godly and Christian men; or whether there was not at the bottom of it a longing after the small number of persons who were the possessors of the noblest of pleasures, the reply which he received appeared to him to be honest and truthful. The secretary stated that whatever might be the intentions of certain persons connected with this movement, he was not at all surprised that those of men who wished to serve the Lord on the Sabbath day. This answer to him was sufficient. He placed implicit confidence in the proceedings, and he trusted that he might through their secretary. He regarded it as a kind of exhortant—give us the Sabbath and we will devote it to the Lord. This sentiment is directly enunciated in his resolution now before them. The resolution need not really be put and ordered, commending their best attention. It required no argument or illustration, in the present meeting, to prove that Sunday work is contrary to the commands of God. The CHAIRMAN then read the following interesting and simple matter-of-fact narrative recorded by Moses in the first two chapters of Genesis, in which he describes the successive scenes which passed before the happy soul under the inspired vision where the six grand days of creation were unfolded, and the dramatic glory before his gifted sight, exhibiting their thousands and tens of thousands of years in the few moments, but he afterwards describes as the first morning and evening, and the first two periods in creation, when under the mighty hand of nature, God was preparing this globe with its wondrous stores of wealth and materials of fruit, food and clothing for the use of mortal tenants. And where at last, being well initiated into the

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ought for under the circumstances, he should certainly have gone some further, and have fixed upon eight hours as the time to be definitely appointed. (Cheers.) Considering the exhausting nature of their calling, the heat of the sun in this climate, and the debilitating effects which that climate has upon the men, that he thought it was a burning shame that their employers (if they could possibly avoid it) should ask them to work more than eight hours a-day. (Loud cheers.) Now, I am sure that the men would be reasonably expected to devote, out of their scanty hours for rest, any time whatever for self-improvement: How could they be called upon to open the page of history, or, indeed, to make any attempt at knowledge, when they had no time to spare? Why, it would be sheer mockery to expect anything of the sort. The man who worked continuously for fifteen hours a-day, more or less, could not be expected to do anything of the kind. Burns—the Cotto's Saturday Night. The man who had not even time for that needful repose which nature imperiously demanded could not, of course, either teach and improve his family by example or by precept. He would have no time to be said or thought that man, if he deprived of time for duty, was to have none allowed him for needful relaxation? Was he to be debarred from that precious time which was his for the day? Was he to have both body and mind in the open air, and in the presence of the works of nature placed around by the hands of a beneficent Creator? There were places for public exercise—these, he would ask, were the places where the men of his class should be, where their fellow men—the Government Domain and the Gardens—was it to be said that they were not wisely left by the Legislature for the benefit of all as places of health, recreation, and refreshment? Why, he would ask, did not the Legislature pass a law for authorising the sale of those lands to building purposes? Why did they? Because they knew that the men and women of this city would be benefited thereby, because of the moral, physical, and social necessity, they provided those places of recreation, where they could all go and breathe God's air, and be refreshed and invigorated. And so, it should be for all classes of workmen. Did God put us in the world that we should toil more than the beasts did? (Hear, hear. Did He mean that men should be idle all morning, and then go through the day, and lay through the night, and be idle all the

That for you, as an immortal soul, it is a necessary thing. Was it right or not? Had the working man a right to say: "I am tired, and I want to rest. What are we employers to do? They say that the slaves need to have their meals cooked by us." He saw the difficulty here; but he thought the solution of Mr. Plunkett, that where there would be no more a way, would rectify this. (Hear, hear.) He said, then, that if the working man, labour ought to look to see if they could not get it up. Supposing it was said "See how it would effect us and our gains!" He believed Dr. Hland was right in saying, by reducing the hours, it would be a gain to the employer. He said that he had had a magnificent speech of Macaulay's on the Ten Hours Bill; and that when the plough slept in the furrows, there were no sales in the Exchange, and no business in the City, and that the working man for that day was winning a great work preparing for the day of labour. Putting it on that ground, did they not feel the truth? Putting it on the mere ground of commerce it would be a gain to employers to have the energy of those working for them. There was something in it, and that if they were coming into actual danger, who were the men who would hold aloft and defend that flag "which has braved a thousand years the battle and the sword," and who were those men spent and fatigued by long hours of labour? Those men were standing at the question in a national light, they had a right to make the claim that they should not be worked as slaves. He quite agreed with the demand which they had made, and that they should be able to be, without conditionally, a day of rest should be to them, not only have the privilege of necessary repose, but of due time and of opportunity for attending to the ordinances of religion. Strongly impressed with this, he appealed

Mr. HERBY PARKER said that when a deputation from the journeymen bakers had called upon him requesting him to take part in that meeting, he had candidly confessed to them that he had not then thought of it, as all upon the matter in which they had requested him to take part was so new to him. They thought that a public man ought to have considered everything, might perhaps render him amenable to censure, but he must say that the subject had not previously engaged his attention. They had however prevailed upon him to do so, and he had called his attention to certain facts, with which he had been deeply impressed, and he had thereupon informed them that he would give them an answer on the following day. He had then written a paper, and he had been surprised by the facts which they made known to him that, an hour after these men left him, he had written to them a note, stating that he was prepared to give them an answer on the following point—(Cheers.) And if there was anything in this move, something which was calculated to excite alarm—anything that was likely to terrify—it was the contemplation of such a society, one of whose phases it was that it was that they were to be met. They were compelled to ask for the privilege of not being called upon to work for more than twelve hours a day, and for leave to rest upon a Sunday. That was the substance of what they had said, and he had the substance of their demand. (Cheers.) It only showed that there was much, very much, going on in society of which the ignorant mass of society was still entirely ignorant. Only a few years since the great cities were so desolate that they had not the great centre of civilization—thousands of women were being tasked to death at such a miserable pittance that they either suffered moral ruin or were actually perishing. The great cities were so desolate that the thrill of emotion with which this was heard by the people at large, feelings which were embodied in Hood's touching poem—the song of the Shirt:—
O men with mothers and wives—
'Tisn't you men's wearing out,
But honest craft and true industry
(Cheers.) These pathetic lines he was almost inclined to imitate on the present occasion :

O men who breathe free air,
 Whom you are fond of calling "colleagues!"
 Thus I've read that you're consuming,
 That *journeymen* bakers' souls—

(Laughter and cheering.)

But I don't want to be made to believe that it was the interest of any employer thus to overtask those whom they employed. He could only say that if such was their interest, it was an entirely unbusinesslike interest. If the public took away with (Cheers.) If the public took the matter up, the question would be soon settled, and take it up it assuredly would be. When you do not concern yourself with the well-being of which, by-the-by, was absolutely essential to the means of depriving men of rest and health, the predisposing cause would doubtless be effectually removed by the force of public opinion. If the public took the matter up, they would be bound to an issue satisfactory to them all. He believed that the daily papers had published the evidence given by Dr. Guy before Parliament, as to the number of hours

every which appeared to be transplanted to this community. He contended that no man had a right to excommunicate or to exclude from his fellowship—(hear, hear.)—to promote him and society had not a right, when this was made known, to stand by and not lend its aid to terminate this undesirable state of existence. It was impossible for the members to spend more than two or three hours out of twenty-four in such an unwholesome employment. They were called upon to perform their duty in their most important capacities as parents and as common citizens. The whole matter was in the hands of the public. All the bakers asked was to alter this state of things, and all the ministers admitted moderation with which these men had put forth their claims—baking to work twelve hours a day, and have their Sunday morning at home with no other business to be away. (Hear, hear.) The resolution was now asked to move as follows:—"That to promote the early and complete abolition of Sunday work and night work, it is necessary to collect information on the subject, and to present the same to the public, for this object, that an Association be formed, composed of requestants at this meeting. That the chairmen, movers, seconders, and supporters of resolutions, form a committee, with power to add to their numbers and to call on the friends of the resolution who are aided by its extreme moderation. That the committee, by its extreme moderation, will secure success to our redemption by collecting information. They seemed to feel their cause was so irrisistable, that if they once placed the facts before the public, they would win the victory. When once the real facts were made known to the public, the moment exacted, for the mere indulgence of their appetites, that which could only be complied with by such terrible sacrifices." (Hear, hear.)

It has been stated that the public of this city when they reflected how they got their bread and butter considered of what little value it was, would not dream of

The Dr. Dr. LANG—who was received with long continued cheering—said that from the very first he had looked at this movement with the utmost interest—for it was a movement which was not new to him. He had been a member of the American Anti-Slavery Society, and had consequently resolved to come to that meeting. He had even before he had been asked, considering it, as he did, to be one of the most important movements of the age. (Laughter.) The most important movements of the age were the abolition of slavery, and the elevation of the negro upon the same level as that which the Britons had done away with slavery; but he should like to know how they could consistently flatter themselves with the idea that slavery was abolished, and did not even exist. He would like to know what the word was found to be the case. What other name but slavery were they to apply to any system, by the operation of which men—white men, their fellow-countrymen—were compelled to work for more than their own support? (Laughter.) He would like to know Sabbath? Why, that was the very argument universally brought forward against the advocates of slavery—this excessive and continuous amount of unenviable labour. During the boiling season in the West Indies, the negroes were made to work eighteen or twenty hours a day and a friend of his who had visited that island had there reconverted with their Spanish masters on the impolicy of their treatment of those unhappy people. What was the result? He had no doubt that the negroes were made to employ to work them as they did; that it answered them better to work them off in five or six years and then to get a fresh set. (Cheers and laughter.) They were there to show the public that the negroes were not to be considered as having sacrificed in a similar fashion, and he sincerely hoped that the master bakers would take it all in good part, and not to use the language of the bakehouse, turn out the negroes on their heads. (Cheers and laughter, and a cry of God bless them.) He said no more, and then said, "God bless them." (Renewed laughter.) He maintained the moderation of their demands, and was also quite of the opinion that it ought to have been done in a more judicious and continuous manner, that any body men would be conscious of seeing themselves from divine service on the Lord's day in order to gratify the depraved appetite of some few persons in the community for hot rolls of a Monday morning.

The resolution was then put and carried unanimously.

A vote of thanks having been given to the Chairman, the meeting separated at a quarter-past ten, with cheers for the principal speakers.

NEW WESLEYAN CHAPEL, NEWTOWN.

The opening services of this place of worship were performed on Sunday, and last evening's service was celebrated by a tea meeting in the adjoining premises, and a public meeting in the chapel addressed by several ministers. The attendance at the tea meeting was numerous notwithstanding the unfavourable weather, and the music, and the arrangements for accommodation at the simple yet pleasing festival were well carried out. Tea having been brought to a conclusion, the party adjourned to the public meeting in the chapel.

Bro. B. B. B. briefly introduced the subject of meeting (namely, the assistance of the trust fund), to the notice of those present.

The Rev. S. RABON (superintendent of the district and collecting minister), laid before the meeting a statement of the accounts, showing the expenditure upon the structure and the receipts in aid of the building fund. From this it appeared that the outlay would be about £5450; to meet which the trustees could calculate upon having received about £2600, and the balance of £2850 to be raised in addition.

However, they estimated their present debt at £2500, after taking into consideration further hoped-for assistance from the Church Extension Fund and the proceeds of their anticipated bazaar.

Bro. B. B. B. then read the list in reference to the weather. He believed this was the worst weather they had called together in connection with the opening of the sanctuary, and it was wet on every occasion. He was, however, willing and anxious to believe that

to celebrate its ANNALS, and to dedicate to the worship of the one living and true God, having in view results gravely affecting the moral and spiritual welfare of the community, and matters of the highest importance to the human race and to eternal things. He thought the erection of places like this, gathering around them, as they did, tendencies which aimed at the overthrow of vice, and the establishment of virtue, were not only suitable as a means of accomplishing the objects which were calculated to improve the formation of public character. Man required both a place for worship and a place for the preservation of religion; and whatever might be said of the inspiring grandeur and beauty of the ever-during landscape, the blue firmament, the heart was made to up no other than the religious, and the eye beheld no other than the sublime, there grew almost insensible to its noble origin, and nearly forgetful of its great destiny. What stronger proof of this was within than the deplorable state of religion in the interior of this country, where Nature was spent in riot and debauch. Patriotism, as well as religion, should urge us forward in the great work of erecting fitting sanctuaries for the worship of the Most High; they had a great work to do, but they were not to be deterred by the magnitude of the task achieved. They must rejoice in the prevalence of good government and the due administration of the laws; but it was to the adaptability and efficiency of religious truth acting on the conscience, and by the influence of the Christian religion, that the moral elevation of man. The reform gentleman terminated his lengthy and eloquent address almost much applause.

THE PRESIDENT of the Conference (the Rev. Mr. Eggleston) dealt more particularly with the special objects of the meeting, suggesting means, and exhorting them to the construction of the building. As to the style of the building and that of sanctuaries in general, he did not like barn looking places, over

Monday Evening.

The amount of Customs duties paid to-day is as follows:—

Brandy	£140 13 11
On	50 8 11
Whisky	41 11 4
Rum	601 7 0
All other spirits	20 0 0
Tobacco	16 0 0
Wine and beer (in wood)	53 10 0
Tobacco and snuff	103 5 0
Tea	76 10 0
Coffee and chocolate	20 5 0
Sugar, unrefined	20 0 0
Privilege	23 11 0
Total:	£1443 11 8

The monthly general meeting of the members of the Sydney Chamber of Commerce lapsed to-day for want of a quorum.

The arrivals to-day have been the Petronella, from Hongkong, with immigrants; the Berengaria, from London; and the Ophir, from Liverpool, with cargoes of general merchandise; and the 'Wilhelmina and Eliza, from Amsterdam, with a cargo consisting of 5150 cases of Geneva and general merchandise.

Messrs. Richardson and Wrench sold by auction to-day a shop and house, in Darling-street, Balmain, now in the occupation of Mr. McLaughlin, for £400; also, a small cottage, in Waterview-street, now in the occupation of Mrs. Smith, for £210. They also sold privately 6½ acres of land, Enmore, near Newtown, for £50 per acre; cottage and land, Glenhurst, Darling-point, for £280. Block of land and cottages known as Cape's Buildings, Glebe, for £300, &c., &c.

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